

JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. I.—1877.

Rough Notes on some Ancient Sculpturings on rocks in Kamáon, similar to those found on monoliths and rocks in Europe.—By H. RIVETT-CARNAC, C. S.

(With five plates.)

At the meeting of the Society held in Calcutta in February, 1870, the existence on the tumuli of Central India of “cup marks” similar to those found on the Stone Circles and Monoliths of Northern Europe was briefly noticed by me (*see* Proceedings of the Asiatic Society for February, 1870, p. 57). It may interest the Society to learn that, during an autumn holiday in the Kamáon hills, I have come across many other markings on stones and rocks closely resembling those described by the late Sir James Simpson in his ‘Archaic Sculpturings’*, the work noticed at the meeting of the Society above referred to,—and that, on this occasion, the markings found have not been confined to cups and circles, but include rough sculpturings of a somewhat more defined type than those previously noticed.

2. At a point about $2\frac{1}{2}$ miles south of Dwára-Háth, and 12 miles north of the Military Station of Ráníkhet in Kamáon, the bridle road leading from the plains through Nainí Tál and Ráníkhet to Baijnáth, and thence on to the celebrated shrine at Bidranáth, is carried through a narrow gorge, at the mouth of which is a temple sacred to Mahádeo, where the pilgrims who follow this route generally halt for a short time, and where from the position of the temple in the defile, the priest in charge

* Archaic Sculpturings of Cups, Circles, &c., on stones and rocks in Scotland, England, and other Countries. By Sir J. Simpson, Bart., D.C.L., Edinburgh, Edmonton and Douglas, 1867.

can conveniently levy contributions on all passers-by. The temple will not be found marked on the one-inch-to-the-mile map of the Great Trigonometrical Survey, but it is locally known by the name of Chandeshwar, and the above description will perhaps be sufficient to enable any who care to visit the spot to find its position without difficulty.

3. About two hundred yards south of the temple, towards the middle of the defile, and to the right hand of the traveller from Ráníkhét to Dwárá-Háth, a rock partly covered with low brushwood rises at an angle of 45° to the height of some seventy feet above the stream. The rock has been much worn by the action of heat and damp, and to a passer-by would not at first sight appear to possess any interest, but when carefully examined in a good light, it will be found to be covered with "cup marks" and sculpturings, the principal forms of which have been figured in the accompanying rough sketches.

4. A reference to Sketches I to V in the accompanying plates will shew that in Europe, the "cup marks" or holes scooped out on the face of the rock, and noticed by me at the meeting of the Society above referred to, predominate. On the Chandeshwar Rock in a space measuring 14 feet in height by 12 in breadth, upwards of 200 such marks may be counted. They are of different sizes, varying from six inches to an inch and a half in diameter, and in depth from one inch to half an inch, and are generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups. These exactly correspond with the "First Type" of the marks found in Europe described at page 2 of Sir J. Simpson's work above referred to, and figured in many of the plates with which his book is illustrated.

5. In the portion of the rock shewn in Plate II, commencing from left to right and taking the upper ledge, first comes a row of four small cups, then three rows of cups each $3\frac{1}{4}$ inches in diameter, the first line containing nine, the second seven, and the third seven cups. Then follows a row of 15 cups somewhat smaller in diameter, the 11th and 15th (the last) of which are distinguished by an incised ring surrounding each cup, corresponding exactly with the "Second Type" figured at Plate I, and described in page 4, of Sir J. Simpson's work.

6. Then follow three lines containing respectively 17, 14, and 15 small "cups". The 13th and 17th (the last) cups of the first row are "ringed" and belong to the "second type". The last cups of the second and third line are distinguished by what Sir J. Simpson describes (page 5) as a "groove or gutter", leading from the cups downwards, and of which several specimens will be found figured in his work. The next group of three lines consists of 8, 7, and 6 small cups respectively, surrounded by three lines in the shape of a fork. Then follow 11 lines, first two lines

containing respectively 6 and 5, then three lines of 6, 6, and 7, then another arrangement of three lines with 8, 10, and 11, and lastly yet another arrangement of three lines each of 8 cups. All these cups are small and similar in type to those already noticed.

7. On the lower ledge beneath the first arrangement of three lines of large cups, a further combination of three is noticed, a large cup, then a line of four, then three. These are weather-worn and somewhat indistinct, and may perhaps have been continuations of the upper line. To the left is yet another combination of three, two large cups, the upper one of the first line with a groove, the two next both grooved, and the lower groove joining the two cups, the third also grooved. Then follow two lines containing the one six, the other seven large cups.

8. Sketch III, on plates III and IV, shews cup marks on three separate portions of the rock, the first (A) to the left containing eight cups, one of which is grooved, the second (B) a straight row of sixteen cups, with a row of four running off at right angles in the centre. The last (C) is a curious arrangement of thirteen cups all with grooves or gutters, similar to those figured in Plates IX—XIV and XX of Sir J. Simpson's work.

9. The sculpturings shewn in Sketch IV of pl. III are of a somewhat more elaborate type. The first (A) has perhaps been intended for a cobra, or a leaf. The second (B) is curious from the combination of lines and large cup-marks, some of which are six inches in diameter, and in shape is not unlike the "Swastiká". The third (C) is of a somewhat similar type, and may be allowed to claim relationship to Fig. 15, Plate II, of Sir J. Simpson's work. The sizes of the markings are roughly noted on the sketches. I have neither the time nor the appliances at present to draw them to scale.

10. From the villagers, and from the old priest at the temple hard by, no information was to be obtained of the origin of these markings, beyond that "they were so old that the oldest man in the village had no knowledge of who had made them, nor had they been made in the time of their father's father, but they were most probably the work of the giants or the goálás (herdsmen) in days gone by." Much information was perhaps hardly to be expected from the class of persons questioned, but the subject of their possible origin will be noticed more in detail in later paras. of these notes.

11. On visiting the temple sacred to Mahádeo at the entrance to the gorge, I could not help being struck by the peculiar construction of many of its shrines as bearing a marked resemblance to these rock markings. In addition to the principal shrine, placed within the temple itself, a massive little structure, built up of large stones, many of which would appear to have been taken from Buddhist ruins so plentiful in the neighbourhood of Dwára-Háth, I counted 37 minor shrines within the walled enclosure by

which the temple is surrounded. These consist mostly of a rough pedestal formed of loose stones surmounted by a *Mahádeo* and *yoni*. The *yoni* in the largest of these shrines was a solid block of stone, cut to the well-known "jew's-harp" shape, the upright *Mahádeo* being slightly carved at the summit and base. Some half a dozen others were more or less solid and well made according to the conventional construction of these symbols. In one case the stone which did service for the *yoni*, was the cushion-shaped finial of some Buddhist temple, the *Mahádeo* being represented by a carved head with high raised cap broken off from some neighbouring ruin. The fragment had been inserted cap downwards in the square hole by which the cushion had been fixed on to the top of the original structure.

12. The remaining shrines were of a much poorer type. But this last class was to me much the most interesting, as suggesting a possible connection between the rock markings and *lingam* worship. Rough sketches of these types will be found in plate III, which accompanies this paper. The position and arrangement of these symbols and the veneration paid to them, some having been quite recently decked with small offerings of flowers, left no doubt that they equally with the larger and more solid shrines represented the *Mahádeo* and *yoni*. But whereas in the first noticed and better class, as will best be explained by the section E in plate III, the *Mahádeo* is represented by an upright stone, this other and poorer type is without the upright, and is apparently a conventional rendering, or sketch of these symbols, roughly cut on the stone, the inner circle representing the *Mahádeo*, the outer circle the *yoni*, the line or lines the gutter, by which the libations and offerings are drained off from this as well as from the more elaborate class of *Mahádeos*.

Of this poorer class, *i. e.* those without the upright, some 20 or 30 may be counted in the Chandeshwar enclosure, from the well-defined inner and outer circles shewn in Fig. A sketch IV of pl. III, to the very poorest class in Figs. B and C, sketch V, which is little more than a rough cup-mark surrounded by a circle and "gutter", cut on an easily worked slab, split off from some neighbouring rock. On one such slab I found cup-marks together with the symbols, but as the cups were in all probability on the slab before it was split off from the rock and made to do service on the top of the shrines, no particular significance can be claimed for this circumstance. To facilitate reference, in case no copy of Sir J. Simpson's work is at hand, the several types noticed in the Archaic sculpturings have been copied, and accompany this paper.

13. In the centre of the yard, is a monolith *Mahádeo* of $4\frac{1}{2}$ feet in height above the ground, shewn in pl. IV, sketch VI, fig. A. It has no markings on it,—but together with all its surroundings seems very old. The priest in charge of the temple held that most of the shrines were very old, and accoun-

ted for their large number by saying that the yard was the burial-place of men of great sanctity, some of whom had been brought from great distances for interment there, and that Mahádeos of an elaborate or poor class were placed over the tombs according to the means of the deceased's friends. I have at this moment no means of verifying whether any particular class of Hindus are buried in the hills, or whether my informant intended to convey that ashes only were deposited beneath the shrines, but on this point there will be no difficulty in obtaining information.

14. A few days later I visited, in company with Mr. William Craw, the proprietor of the beautiful Dúnagiri estate, the summit of the Pandakoli (Col du Géant?) mountain, which rises to a height of nearly 8,000 feet above the sea, to the north-east of the Dúnagiri Tea Factory. Here we found a small open place of worship, composed of two stone circles of the shape and dimensions shewn in pl. IV, Fig. B, sketch VI. The outer circle was of rough stones piled one on the other, with large stones at the entrance. The inner circle was partly of large stones about $3\frac{1}{2}$ feet measuring above the ground, partly of smaller ones—very large stones not being available on the summit. The entrance was to the south. The inner circle was 8 feet, the outer 16 feet in diameter. In the centre of the inner circle were several *Mahádeos*, stones split off from the neighbouring rocks and roughly shaped. The shrine was open to the elements on all sides, save where it was partially sheltered by a wild guelder rose to the branches of which some rags had recently been attached as votive offerings by visitors to this place of pilgrimage. A small iron lamp, an old bell, and three small tridents, or '*trisuls*', (from the summit of the hill, by the way, a grand view of the three snow peaks of the Trisul mountain and of Nanda Deví may be obtained) completed the furniture of this rustic temple. No priest lives on the hill, which is too cold, jungly, and inaccessible for lengthened sojourn, but a fair is, I learn, held there in the spring, when many pilgrims, chiefly barren women, visit the shrine.

15. The construction of the temple, as shewn in pl. IV, sketch VI, fig. B., appears of some interest when considered in connection with the rock cuttings and shrines at Chandeshwar, some 15 miles distant. Here, as the sketch will shew, are two circles, complete save where the "gutter" forms the entrance. The *Mahádeos* are in the centre of the inner circle.

16. Another circumstance perhaps deserving of notice is the position of a monolith Mahádeo, $5\frac{1}{2}$ feet above the ground, situated 8 feet southwest of the shrine, a second monolith of almost the same size was 80 feet due west of the first. If I remember right, the shape of the temple is the same, or nearly the same, as that of Stonehenge, and Avebury, and the outer monolith is in the same position to the Pandakoli shrine, as the "*Eriar's Heel*" is to Stonehenge.

17. Local tradition ascribes the construction of the temple to the Pándús from whom the hill takes its name. In the small lake, visible from the summit, and about 6 miles north-west the Pándús are supposed in days gone by to have washed their garments, whilst the hill top, with its, for the Himálayas, broad expanse of grassy level, was the drying ground for the Pándú linen. Mr. Craw, who with his gun and dogs has visited most of these little known recesses of the Himálayas, has kindly promised to keep a look out for similar remains during his sporting excursions.

18. Subsequently, on the march between Dúnagiri and Sameshwar, I came across some more monoliths, on the right hand side of the road, close to the Lodh Tea Factory. They are apparently the remains of what once was a considerable structure. In shape the monoliths exactly resemble the Chandeshwar Mahádeo. But on the one is carved a circle intended perhaps for the moon; on the other, what looks like a sun. If I mistake not, there is supposed to be some connection between sun and moon worship and the worship of the *Mahádeo* and the *yoni*, the sun taking the place of the *Mahádeo*, the moon of the *yoni*.

19. Some three miles further on, on the right hand side of the road just above a little village distinguishable by its Deodár trees, and a small temple belonging to the Bidranáth Mahant, I halted for a short time to examine a mass of boulders lying round a mound, which from a distance bore some resemblance to the tumuli common in Central and Southern India. On its summit was a shrine about two feet high of peculiar construction, consisting of a sort of box, like a Kistvaen, formed of four slabs of stone imbedded in the earth, a fifth and movable slab forming the top, or cover. Within, sheltered from the weather by these slabs, was a small stone Mahádeo, or *ling*, daubed with red paint, and a small iron lamp. Outside the Kistvaen was a second and smaller stone *Mahádeo*, and on it, apparently taking the place of the red paint, a cup mark.

20. A further examination of the site indicated the existence round the mound of an outer and inner circle of stones, the larger of about 30 feet in diameter. The mound was in the midst of irrigated, and well cared for rice fields, and the boulders, lying about in disorder, had apparently been disturbed to make way for the plough in the absence of a Kamáon "Sir J. Lubbock's Act" for the preservation of ancient remains. But the circular shape of the mound and of the arrangement of the boulders surrounding it, some of which were too heavy to be displaced, was still traceable. One of the boulders, a huge mass measuring 7 feet in height by 13 feet in length by 9 feet in breadth, which could successfully defy most attempts at displacement, had five rows of cup marks still traceable on it, whilst other rows much weather-worn could with some difficulty be made out. About half a mile further on, I again found cup-marks on a somewhat smaller group of boulders, among the rice fields.

21. The villagers' view of the matter was, as usual, that the marks were those of the giants, and that the little shrine at the top of the hill was the burial-place of a holy man, the same as the Chandeshwar account. The Kistvaen was evidently modern. But this fact would not affect the view that the original tumulus was of old date. It may often be noticed how later comers adopt the sites chosen by their predecessors for places of worship or sepulture. Of this Dwára-Háth is an example, whilst perhaps one of the most striking instances may be seen in the Chandá District at Narkandá, not far from the confluence of the Waingangá and the Godávari. Here a ridge of rocks running across the stream forms a natural anicut, ensuring a fine and constant reach of deep water during even the hottest and driest months. On the left bank of the stream are groups of temples of some half a dozen distinct types, from the Cyclopean class, massive blocks of stone without ornament, and evidently of a very early date, up to the recent florid additions of the Rájás of Nágpúr. And a case came under my own notice some years back, in which a fakír was buried in the middle of one of the largest of the stone circles of the Higna group, near the city of Nágpúr, a tumulus certainly several hundreds of years old. The first comers chose good sites and built and buried there. Later on, the remains of temples or tombs suggested the eligibility of those sites, and the later comers borrowed not only the idea of the position, but building materials also from the ruins.

22. In the above remarks I have tried to confine myself to what I saw and heard on the spot, and have as far as possible avoided mixing up therewith speculations on the origin and significance of the remains. I am generally content to do this, and to leave the analysis of what I may collect and what may appear of interest, to those, who, from the appliances and information at their disposal, are able to subject such enquiries to reliable tests, and to extract from my rough jottings any grains of the true ore which may be therein contained. And on the present occasion, having only one or two books of reference with me, (my baggage being necessarily restricted during a march among the Himálayas to what can be carried on the backs of a limited number of men) it may be especially undesirable to advance what may appear to be very crude theories regarding the significance of these markings. I am nevertheless tempted to add to my notes a few remarks and suggestions, more in the hope of evoking some discussion from those who are better informed than myself, and who, with the library of the Asiatic Society ready at hand, can supply omissions or correct any misapprehensions into which I have fallen, than with any intention of appearing to attempt dogmatise on a subject on which I cannot, of course, claim to write with any sort of authority.

23. In the first place I would desire to notice, with reference to the

markings described in paras. 3 to 10 of these notes, (for this paper has been divided into paragraphs, in order to facilitate reference to the several points mentioned) that since I had the pleasure to bring to the notice of the Society the existence of markings on the stone circles of Central India similar to the Archaic sculpturings on similar circles in Europe, that the subject has been advanced a stage by the discovery, not only of the single type of “cup marks”, but of two or three other distinct types, nearly exactly resembling those treated of, and figured by, the late Sir J. Simpson in his work already alluded to.

24. In addition to the “cup-marks” of which so many examples are to be found at Chandeshwar and in the Sameshwar valley, we have now the second type, *i. e.* the cup mark enclosed in a circle—also the types given at Figs. 14 and 15 of Plate II, and in other plates, of Sir J. Simpson’s work. A comparison of the accompanying sketches, which, although rough, are sufficiently accurate, with the plates in Sir J. Simpson’s volume, will, I believe, leave little doubt of an extraordinary resemblance between the markings found on similar classes of remains in Northumberland, and in many parts of Scotland, Ireland, Brittany, Norway, Denmark, &c.

Extracts from Sir J. Simpson’s descriptions of these markings and tracings of some of the plates accompany this paper, in case the work should not be immediately available.

25. Sir J. Simpson holds that these markings in Europe are not of natural formation, and an examination of these series of lines and holes in Kamáon will lead to the same conclusion, and leave little doubt that the same view holds good in India also. The distinct rows in which the cups are arranged, the shapes other than that of “holes” assumed, indicate design and suggest that the sculpturings are artificial, not natural. Sir J. Simpson meets the view that those in Europe are of recent formation and have been made perhaps by the shepherd boys on which to play a sort of game of draughts, by shewing that the cup-marks are more often on the sides of boulders, or on the face of rocks, where no such game could be played; and the same remark holds good for the Central Indian and Kamáon cup-marks. And, after all, even admitting that this view correctly accounts for the cup-marks, it would not dispose of the origin of the other rough sculpturings.

26. Moreover the people of the neighbourhood have no tradition of the origin of the remains or of the markings on them save that they are the work of the giants, or the goálás, which in their minds means the far past. No one there has any knowledge of the markings being of recent construction.

27. And here attention may be called to the circumstance that the idea of such remains being the work of the “goálás”, or herdmen, is identical in Kamáon and in Central India, also many hundreds of miles south. In Central India tradition points to the existence of a Goálá dynasty, a

race of nomads, "Shepherd Kings", who held the country before the advent of Aryan civilisation, and here among the Himálayas, the same idea seems to prevail, and to the same people is attributed the construction of similar Cyclopean works. All this would seem to indicate that the markings are not of modern origin.

28. Then as to the significance, if any, of these markings. First as to the cup-marks. They are generally arranged in rows, large and small. Sometimes a row is composed entirely of large and small marks. Often the large and small holes are found in juxta-position. The combinations and permutations are numerous. This would seem to suggest that the markings have some significance, and are not so arranged for ornament only. In a brief paper written for the late Earl of Mayo, shortly before his death, on the cup-markings found in Central India, and which I believe it was Lord Mayo's intention to communicate to the Royal Irish Academy, by which Society the subject of cup markings on similar remains in Ireland had been discussed, it was suggested by me that these markings might possibly represent a primitive form of writing. The Agham writing consists of combinations of long and short strokes cut on sandstone. On sandstone it would be easier to cut lines with the grain, so to speak, of the stone. To attempt to make a cup mark would be to risk splitting the slab. On the other hand to cut a line on hard trap would be difficult, whereas to work an iron instrument round and round so as to make a "cup-mark", would be comparatively easy. It was also pointed out that the American invention by which a record of the message sent by the Electric Telegraph is made by the instrument itself, the most primitive style of marking, or writing on the paper was necessarily adopted. And the letters in the Morse Code are consequently composed of numerous combinations of long and short strokes. In Army signalling, which I saw recently carried on here from the hill tops by men of the 19th (Princess of Wales's Own) Regiment stationed at Ráníkhét, the same simple system is adopted to represent letters by long and short wavings of a flag. By night a lamp is used, long and short flashes taking the place of the long and short wavings of the flag. It is then perhaps not impossible that the many permutations of large and small cup markings may have some such sort of significance having been adopted as a primitive style of record many hundreds of years back by a people who had not advanced very far in civilisation. I have not had time during my recent march in Kamáon to collect many specimens of such permutations, and have been obliged to content myself with the knowledge of the existence of such markings in many parts of the province, leaving any further investigations for some future pleasant holiday. But the permutations at Chandeshwar, as the annexed sketch will shew, are numerous enough for the sake of the argument, if

indeed it has any force at all. And the accompanying rough sketch VIII, (Pl. IV) of some of the Central Indian markings, shewing many permutations, will assist still further to explain my views, such as they are on the subject.

29. Next as to the possible further significance of some of the markings. If the remarks in para. 12 *et seq.* and the rough sketches annexed have in any way helped to explain my views, then it will be seen that a resemblance exists between the Chandeshwar rock and European markings, and the shrines in the temple at the mouth of the Chandeshwar gorge. That many of the shrines are of recent construction is evident. It will hardly be contested that the last of types 2, 4, and 5 of Plate I, of Sir J. Simpson's book, bear a striking resemblance to the *Mahádeo* and *yoni* marks on the Chandeshwar shrines. The centre mark would appear to do duty for the *lings*, the circle for the *yoni*—and the "gutter" is the depression to be found on most stone *yonis*, by means of which the votive libations are drained off from the symbols. And here it may be noticed that in *Mahádeo* worship, the offering of flowers, and the pouring of a libation, generally of Ganges water, over the symbols is, so far as I have seen, very general. Those who have visited Benares will remember the little spoons resembling somewhat our Apostle's spoons, some of them beautifully chased, with a figure or cobra at the upper end of the handle, used by pilgrims and worshippers at that city in sprinkling the holy water over the *Mahádeos* there. In *Kamáon* little niches are to be noticed in *Mahádeo* temples with stone receptacles for holy water, not unlike what are seen in churches abroad. And the temple at *Baijnáth* boasts of a large, well-carved figure, holding a bowl, which the priest informed me held Ganges water, and from which pilgrims sprinkle the *Mahádeo* placed close by.

30. Then again in connection with the monolith *Mahádeos* found at Chandeshwar, *Pandukoli*, and *Lodh*, mentioned in para. 13 *et seq.*, it may be worth noticing that circles, and what I will call the "conventional symbols" of the *Mahádeo* and *yoni*, are found on exactly similar monoliths in Europe; take for instance Figs. 2 and 3 of Plate XVII of Sir J. Simpson's work.

31. In India these monoliths are found in the centre and in proximity to shrines bearing these markings. Sometimes a circle is found cut on them, and again the shape of the place of worship at *Pandukoli* with its double circle of stones, in the centre of the inner of which are the *Mahádeos*, is as nearly as possible exactly that of these conventional markings.

32. If I am not mistaken, this too is the shape of Stonehenge, and other remains in Europe in the vicinity of which monoliths similar to Indian *Mahádeos* and bearing incisions similar to the "conventional symbols" are found. It seems then hardly improbable that the ruins in

Europe are the remains of that primitive form of worship which is known to have extended at one time over a great portion of the globe, and which still exists all over India, and that these markings are the rude records of a nomadic race which at an early epoch of the world's history left the Central Asian nursery, and travelling in different directions have left their traces, in Europe as in India, of tumuli and rock sculpturings, generally to be found in hill countries, and inaccessible spots whither at a later period they were forced to retreat before the advance of a more civilised and a more powerful race. The one being what are generally known by the somewhat vague term of Scythians or Shepherd kings, the other the Aryans, descended from the same parent stock, and who later were forced by the necessities of increasing numbers to emigrate from the common Central Asian home, and to explore and conquer the rich countries far to the West and South. Baron Bonstetten's Map of the localities in which archaic remains are found (Plate xxxiii of Sir J. Simpson's work) supports this view. Kistvaens, barrows, cup-marks, rock sculpturings, all more or less of the same type, abound in all the corners of the European Continent indicating that the people who constructed them, were driven thither by a wave of invasion surging from some central point. And so also in India, these remains are found, not in the plains and open country, but in the forests, among the fastnesses of the hills, in the gorges of the Himálayas and Nilgiris, on the Highlands of Central India in that Cul-de-sac of the Nágpúr country, which was long protected by its natural rampart of the Sátpuras with their "abattis" of dense forest, from the effects of Northern Invasion.

33. I am aware that the view of these markings having reference to *lingam* worship is not now advanced for the first time. The subject is alluded to at page 93 of Sir J. Simpson's work but only to be summarily dismissed with the following brief remark :

"Two archæological friends of mine, dignitaries in the Episcopal Church, have separately formed the idea that the lapidary cups and circles are emblems of old female *Lingam* worship, a supposition which appears to me to be totally without any anatomical or other foundation, and one altogether opposed by all we know of the specific class of symbols used in that worship, either in ancient or modern times."

I am sanguine, however, that if the late Sir J. Simpson had seen the sketches of what I have called the "conventional symbols" on the shrines at Chandeshwar, and had been able to compare them with some of the types figured in his work, he might have been inclined to modify the opinion above extracted. The treatment of these symbols is purely conventional, they bear no anatomical resemblance to anything, they are unlike many of the large well known and acknowledged representations of the *Mahádeo* and

yoni. Still they nevertheless represent the same idea. And here it may be noticed that the same argument of anatomical non-resemblance might be advanced in regard to the well known representations, common throughout India, of the meaning of which to the initiated there is no doubt at all. To the uninitiated, however, the shapes convey nothing, and I have known cases of Europeans who have been many years in the country who were quite unsuspecting of what "that jew's-harp idol", as they called it, was intended to represent. As the old priest at Chandeshwar said, "Those who can afford it, put up a big *Mahádeo*; those who can't, put up these slabs." And so also with us. The rich relations or friends of the Christian may put up over his grave a solid richly-carved stone cross. The grave of a poor man, if marked at all, has over it perhaps two pieces of wood nailed together in shape of a cross, or a cross roughly cut on a piece of stone. The Christian Church is built in the form of a cross. In Pandukoli and many other spots, the *Mahádeo* temples are built in the shape of the conventional symbols of that faith. And inasmuch as the symbols of the *Mahádeo* and *yoni* can be more conveniently indicated on stone or on paper by what may be called a ground plan than by a section, the form shewn in pl. III, Fig. A, Sketch V, was apparently first adopted, and this degenerated into the rough conventional treatment of the cup-mark and circle so common on monoliths in many parts of Europe.

33. In the view that these markings are nothing but a conventional rendering of the *Mahádeo* and *yoni*, I am further confirmed by what has recently been brought to my remembrance, of the manner in which an Amín, or native Surveyor, will indicate a *Mahádeo* temple on his plotting. I remember that the sign used to mark the position of such temples by the Amíns in the Field Survey of the Chandá Revenue Settlement, in which district I was Settlement Officer some few years ago, and where this form of worship is very common, almost exactly resembled the sketch in Figs. B and C, plate III, sketch V. It is not unlike the form of the Vestal Lamp. Indeed on the summit of a hill near Ráníkhét, on the top of a pile of stones which did duty for a *Mahádeo* shrine, I found a small slab, bearing an almost exact resemblance to the well known form of the classic lamp. In the hole into which oil is poured, a small upright *Mahádeo* is placed.

34. Perhaps enough has now been said regarding the possible significance of these markings to ensure some discussion and to elicit an expression of opinion from those who are better qualified than I can claim to be to speak with authority on the subject. I at least hope that some of the Members of the Society may be able to put me right where my information is incorrect or imperfect. Hereafter, with the help of some references and notes which I have in my library in the plains, I shall hope to be able to endeavour to trace these barrows and rocks, together with their markings,

from Madras, through Central India, and the Himálayas, and thus on through Central Asia to the Crimea and South Eastern Europe. From thence there will be but little difficulty in completing the chain, through the Continent of Europe, to our own Islands. And if this is done, then there would seem to exist a sufficiently distinct tracing of the routes adopted by the tribe, one section of which went West, the other South, in their search for fresh climes and pastures new, at a period of which there is but faint historical record, save on the rough stones and temples with their markings of a type which are common to both Europe and India.

35. Before concluding these rough, and necessarily imperfect, notes, I must add two extracts, which I have found since I began to write, amongst my limited baggage, and both of which seem to bear directly on the subjects above noticed.

At para. 17, the local tradition which attributes the construction of the circles on the summit of the Pandukoli hill to the Pándús has been noticed. Here is an exactly similar tradition regarding an almost exactly similar class of remains near Salem in the Madras Presidency, many hundreds of miles to the south of the Himálayas.

“In a paper on Tumuli in the Salem District the Rev. Maurice Phillips, of the London Missionary Society, arrives at the conclusion that the tumuli were the burial-places of the non-Aryan aboriginal inhabitants of the South, who are now represented by the Dravidians, and who, like the pre-Aryan inhabitants of the North, are proved by their language to have belonged to the same branch of the human family as the Turanians; that their ancient customs and religion disappeared before the combined influence of Brahmanism, Buddhism, and Jainism, precisely in the same way as the ancient customs of the Teutons, Celts, Latins, and Slavs disappeared in Europe before the influence of Christianity, or the ancient customs of the Scythians of Central Asia disappeared before the influence of Muhammadanism. If this theory be correct, no tumuli in the plains of India are later than the thirteenth century A. D. and on the Neilgherry Hills, probably none are later than the fifteenth or sixteenth century A. D. The natives know nothing about the tumuli, and according to Dr. Caldwell there is no tradition respecting them either in Sanskrit literature or in that of the Dravidian languages. The Tamil people call them Pandu-Kuris, Kuri means a pit or grave, and Pandu denotes anything connected with the Pándús, or Pándava brothers, to whom all over India ancient mysterious structures are generally attributed. To call anything a work of the Pándús is equivalent to terming it ‘Cyclopean’ in Greece, a work of ‘Picts’ in Scotland, or ‘a work of Nimrod’ in Asiatic Turkey.”

36. And the following extract from an article in the *Madras Times* of the 7th February, 1876, bears equally on the subject.

“The village of Jala is about fourteen miles from Bangalor situated at the base of a large isolated rocky hill; upon the summit of which is a little grassy dell, stretching out in front of a cave, that has been converted into a small picturesque temple. It is but a small village, the temple is curiously built against the side of a low rocky hill, a cave forming the sanctum. It possesses no architectural beauty, and is interesting only from the fact that the priest in charge, a wild looking fanatic, apparently about sixty years of age, has never left its precincts, for more than forty years, nor has he allowed the lights in the holy place to go out for that period! The whole neighbourhood is thickly covered with cromlechs; near the village there are at least one hundred plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones round it, and is called by the natives “Pandavara Gudi” or the temple of the Pandus, who are popularly supposed to have been the descendants of the Pandavas, the five sons of the Raja Pandu.....The smaller cromlechs are designated “Pandasiara Mane” or the houses of the Pandus. This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone if not of a mythical race.....Many of these curious structures have a triple circle, some a double, and a few single circles of stones round them, but in diameter they are nearly equal, the outer circle varying from thirty-seven to forty feet.”

37. I extract also from page 185, 5th Series VI, September 2nd, 1876, of “*Notes and Queries*”, a note shewing that the custom of hanging shreds of rags on trees as votive offerings, still exists in Ireland, that country of stone circles. The sacred tree at the Pandukoli temple or stone circle was, as noticed at paragraph 14, similarly decked at the time of our visit, and the custom is, as is well known, common throughout India.

“*Anatolian Folk-lore.*—The custom of hanging shreds of rags on trees as votive offerings still obtains in Ireland. I remember as a child to have been surreptitiously taken by an Irish nurse to St. John’s Well, Aghada, County Cork, on the vigil of the Saint’s day, to be cured of whooping cough by drinking three times of the water of the holy well. I shall never forget the strange spectacle of men and women “paying rounds”, creeping on their knees in voluntary devotion or in obedience to enjoined penance so many times round the well, which was protected by a grey stone hood, and had a few white-thorn trees growing near it, on the spines of which fluttered innumerable shreds of frieze and vary-coloured rags, the votive offerings of devotees and patients.”

The proceedings at the Pandukoli Fair might be described in almost similar words.

P. S. Since the above paper was written, I had the pleasure of meeting, at the Imperial Assemblage at Delhi, Mr. Campbell of Islay, now on a visit to this country, who has taken much interest in the subject of the Scotch Rock-markings. To him I shewed copies of the rough sketches, and explained briefly the views noticed in this paper. Mr. Campbell has since visited Ayodhyá, and has been good enough to send me a note on his enquiries there, from which the following is an extract :

“ January 8th, 1877. Benares.

“ Having seen sketches and notes on rock Sculptures in India which closely resemble unexplained rock carvings in Scotland ; and having myself found one of the Scotch forms cut on a boulder in Kángará, I was set on the right scent by Mr. Rivett-Carnac at Delhi. Being at Ayodhyá with a Hindu who speaks good English, I got a faḳír and drew on the sand of the Gogra the figure



I asked what that meant. The faḳír at once answered,

“ Mahadéo”. I then drew  and got the same answer. At Delhi,

my old acquaintance Mr. Shaw told me that these two signs are chalked on stones in Kángará by people marching in marriage processions. The meaning given to these two symbols now in India is familiarly known to the people. Many other Scotch signs may probably find an explanation here. One in particular I take to be the Trisul. I brought a number of Scotch signs with me. I have got a number of marks from natives who still use them.”

Mr. Whitley Stokes, too, knowing the interest taken by me in the subject, has been good enough to send me a copy of the Journal of Royal Historical and Archæological Association of Ireland for July, 1875, containing Mr. W. F. Wakeman's paper on Rock-markings in the County of Fermanagh.

The sketches and description of these Irish rock markings correspond almost exactly with the Kamáon markings noticed in this paper.

